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THE ^{4403 16}
SOLDIER'S
MONITOR.

BEING
Serious Advice
TO
SOLDIERS,

To behave themselves with a just
Regard to Religion and true
Manhood.

^K
By JOSIAH WOODWARD, D. D.

publish'd by Her late Majesty's spe-
cial Command.

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MONTHLY



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To His Grace
The Duke of
Marlborough,

General of the FORCES
of Her most excellent Ma-
jesty the QUEEN of
Great Britain, &c.

MY LORD,

THE admirable Humility and
Moderation with which your Grace
sustains the Fame of Your Mighty Deeds,
gives me Hope that You will vouchsafe
Acceptance to this little Manual, de-
signed for the Glory of that most Gra-
cious God, who has done You this un-
common Honour; And for the spiritual

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Victo-

iv. The Epistle Dedicatory.

*Victories of those brave Soldiers, who are
honoured by Your Grace's renowned Con-
duct.*

*And may it please Almighty God
to perfect that Blessing to the World by
Your Hands, which his good Providence
has already more than begun by Your au-
spicious Wisdom and Courage. May
Her Majesty's Arms appear as formida-
ble upon the Sein this next Campaign,
as they did upon the Danube the last.
That the sweet Enjoyment of Peace may
at length return to the Christian World,
by the fixing of just Boundaries to the
Common Enemy, who pretends to a
Right to make Kings and Chains for
other Nations, and to impose them ac-
cording to his meer Pleasure.*

I am, my Lord,

Your Grace's most Respectful

And most Obedient Humble Servant

Josiah Woodward



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TO THE
SOLDIERS
In the Service of the
QUEEN
OF
Great Britain, &c.

*Grace, Mercy, and Peace, in our Lord
Jesus Christ.*



OF all the Sorts of Kindness that
one Friend can do for another,
The greatest is that of *Christian*
Admonition, in which a Person, in
the truest *Love* and *Regard* to us, seeks to
prevent our *Eternal* Misery, and to put us
into the Way of Attaining the *utmost* *Bliss*
and *Happiness* we are capable of. And it
is

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is really from this *Principle*, and in the Pursuit of this End, that I put this little Monitor into your Hands, *my Brother*; and therefore I pray you to Accept it kindly, and to Peruse it seriously. And I humbly beseech the *Holy Spirit* of God, to make it useful to your Spiritual Edification and Eternal Happiness.

As to the Way of a Soldier's Life, I conceive that it is allowed to be Lawful, even by that impartial Reprover of Sin, *St. John the Baptist*, who being ask'd by those Soldiers, whose Consciences he had alarm'd by his Sermons of Repentance, what course of Life he would advise them to for the Time to come? We find, that he did not require them to quit their Military Employment, but to manage it with due respect to *Justice, Truth, and Moderation*, (*Luke iii. 14.*) And the Soldiers likewise demanded of him saying, *And what shall we do?* And he said unto them, *Do Violence to no Man, neither accuse any falsely, and be content with your Wages.*

And since the Employment of a Soldier is granted to be lawful, the present State of Things seems to make the Use of them necessary. For, since some *Princes* are such common Disturbers, as well of the Rights as of the Peace of Mankind, and are continually invading and arbitrarily removing their Neighbour's Landmarks, and for that purpose, do keep up great *standing Forces* continually; it is highly necessary

the Punishment of the *Monitor* and therefore by Force, if need be; that so they might not lie exposed to the barbarous Insults of ambitious and arbitrary Invasions.

Yea, we must farther grant, that the just and valiant Exercise of your martial Employment, *my Brother*, is not only lawful and expedient, but worthy also to be signalized and encouraged by particular Marks of Honour, as some compensation of the many Dangers and Fatigues, to which you are exposed above others for the *Publick Safety*. And in regard to this, the meanest Person that truly answers the Character of a *Good Soldier*, deserves the Name of a *Gentleman*; and to be promoted to higher Degrees of Honour, as the Merit of his *Prudence, Vertue, and Valour*, advances. For most of our *Titles of Honour*, from a *Gentleman* to a *Prince*, such as *Esquire, Knight, Count, Duke, &c.* are (in the very Meaning of the Word) *Military Dignities*. Such Honour being very reasonably due to those, who generously and bravely maintain the *Publick Liberty and Safety* with the Hazard of their Lives, and Expence of their Blood, provided that they do not otherwise degrade themselves by any base and dishonourable Actions.

It must therefore be, the *worthy Soldier's* Care, to keep his *Virtue* unsullied, that the Dignity of his Profession may not be stained

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by any base and unworthy Actions: If a *Soldier* Steals, Lies, or Swears prophanely, if he drinks to Excess, or does Violence to Man or Woman, he degrades himself, and forfeits the Honour due to his Station; because, herein he acts contrary to the Design of his Employment; for a *Soldier* is one that is armed by *Publick Authority*, for the *publick Safety, Peace, and Quiet*; and if he should act contrary to this, he would list himself among the base Herd of profligate *Robbers* and *Cut-Throats*, who have no sense of Honour, nor any regard to the Government of God or Man; which is the pestilent Root of all Villany.

It is therefore necessary, that I lay down a few *Principal Truths*, which are the Ground-work of all that follows; in which I desire you, *my Brother*, to be fully satisfied, or you will be wanting of your best Guard and Defence against all vile and dishonourable Actions.

In the first Place, be assured, that the Blessing of Almighty God is absolutely necessary to make the Conduct, and the Attempts and Endeavours of all the Armies of the World, truly prosperous and happy. *Wisdom and Strength are his*, (Job xii. 13.) *The Battle is not always to the Strong*, (Eccl. ix. 11.) Where God conducts the General of an Army, and inspirits the *Soldiers*, they march with Glory, and carry Terms where'er they come. And on the other hand, where God does dispirit, cast down

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and make fearful the Hearts even of courageous Men, *they will fear where no Fear is, they will flee before they are pursued, or even attack'd,* and can do nothing worthily. So that we must ever own it with the greatest Submission, that the *Almighty Sovereign* of the World is the Disposer of all Victory and Success; that He is the great *Arbitrator* of the Pretences of *Princes*, and the *Distributor* of the Kingdoms of the Earth. And accordingly when the *Holy Scripture* mentions the Conquest of any Prince, Province, or Kingdom, by any other; it is in these Words, *The Lord delivered him, or it, into his or their Hands,* (Josh. vi. 7. Judg. vii. 9. Dan. i. 2.) And the Prophet *Daniel* avers it to the Face of a very haughty Prince, who was the *Emperour* of all the then known World, *That it was the God of Heaven that gave him his Kingdom, Power, Strength, and Glory,* (Dan. ii. 37.) And after a very strange Judgment of God upon him, for his Haughtiness and Pride, of having so vast an Empire and Rule, this same mighty *Emperour* comes to a most sensible Acknowledgment of this Truth, (Dan. iv. 34, 35, 37.) Now I *Nebuchadnezzar* praise, extol, and honour the King of Heaven, whose Dominion is an everlasting Dominion, and his Kingdom from Generation to Generation. And all the Inhabitants of the Earth are reputed as nothing: and he doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth.

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Earth: and none can stay his Hand, or stand
unto Him, What dost thou? It is therefore
 a principal Point of Wisdom in any Prince
 or Commander, to place his Hope of Victory
 and his Strength in the Almighty God, ac-
 cording to the Example of the wise and va-
 liant King David, (Psal. xviii. 2.) *The*
Lord is my Rock, and Fortress, and Deliverer
my Strength, my Buckler, my high Tower, and
Salvation. In which Words, he humbly ac-
 knowledges that the GREAT GOD
 was the whole Cause of all that Courage
 and Strength which he had shewn in the
 many Battles he fought, and the Giver of
 all the Victory and Triumph which attended
 his Arms. And tho' some Generals have
 spoken very profanely of this Matter, as
 if they would not ask Victory from an
 Power above, if they did but exceed their
 Enemies in competent Numbers of good
 Squadrons and Battalions and Fleets; and
 to which they have impiously and blasphemously
 given the Name of INVINCIBLE; yet the
 Wisdom of God condemns, as a senseless
 Piece of Pride and Presumption, this
 Confidence in an Arm of Flesh, this making
 an Idol of Creatures, in whom of themselves
 there is no Power nor Might: We find in
 the Chronicles of the Kings of Judah a
 great Prince, who had One Million, Three
 Hundred and Threescore Thousand valiant
 Soldiers at his Command, (2 Chron. xvii. 14.)
 Yet this mighty Prince disclaims all Con-
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dence in this numerous and brave Army : and in a Way of Humility, (and not Cowardice) prostrates himself before the Lord of Hosts, with this pious and true Expression of his Trust in Him, (2. Chron. xx. 6, 12.) *Thou, O Lord God, rulest over all the Kingdoms of the Earth, and in thine Hands there is Power, and Might, so that none is able to withstand thee. But in us there is no Might against this great Company that cometh against us ; only our Eyes are unto Thee. Which perfectly agrees with that Sentence of the Oracles of God, (Psal. xxxiii. 16.) No Prince is saved by the Multitude of an Host, nor any mighty Man by his great Strength. And we are assured (Psal. cxxvii. 1.) that all humane Defence is insufficient to preserve the strongest Town, except the Lord keeps it. And if we consider the Nature and Reason of things, we must grant, that no Courage can be supposed to be so brave and manly as that which is grounded on the Hope of Allegiance with God, and Assistance from Him.*

But some will say, that we very often see *prophane and prestigate Troops* stoutly contemning Death and Dangers, prevailing in Battle, and carrying all things before them with great Success. To this I reply ; That where there are great Provocations of God on both Sides, he usually makes them Scourges to one another, and so they are raised up and impowered to beat and trample on each

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each other by turns; and usually it pleases God to permit the *Evil Spirits* to have a great hand in this, who will eagerly blow up the Wrath and Rage of each Party, to the Desolation and Destruction of each other.

We have many Instances of this in the Histories of the Bible, which go beyond all other Histories in this, that we have there a View of the *hidden Springs* and *Causes* of the Transactions that are there related. And there we read how some *Princes* were *inspired by God* to undertake brave and noble Enterprizes; and then we see with what matchless Courage they made their Onsets and carried the Day; as when *David* in his Youth slew *Goliath* the vast Giant of the *Philistines*; and when *Jonathan* and his Armour-Bearer attack'd their whole Army, encamp'd on a vast Hill that was almost inaccessible; with many like Instances. And on the other hand, we find *Saul*, *Ahab*, and other *wicked Princes*, merely drawn out to the Battle, and push'd on to their Ruine by *Evil Spirits*, who, partly by firing the Rage of these Men, given up to their Power; and partly by blinding and hardening them, as to their present and future Dangers, did most dreadfully bring to pass their Ruin in this World and the next.

By all which, it appears to be a Truth that cannot be question'd by any, but

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pleases deny the Truth of the *Holy Scriptures*, and God's Government of the World; that all true and manly *Courage* is the Gift of God, together with all the *Victory* and good *Success* that attends it, either in a single Person, or in a whole Army.

Be assured therefore, my Brother, that our Almighty God is the over-ruling *Generalissimo* of all the Armies in the World; and that it is his most undeniable Prerogative to be the LORD OF HOSTS, or Armies; a Title given to God above *Fifty* times in the single Prophecy of *Isaiah*; and we know, *he will not give his Glory to another.*

I have insisted the longer on this first Maxim, my Brother, because this is the very Foundation of all Virtue and Goodness. If Man had no dependance upon God, even in the Affairs of *War*, (which are the most important of any under the Sun) he would have something to say for his Impiety and Immorality.

But since 'tis the glorious Attribute of God, to have the Rule over all his Works; and since it is the very Nature of a Creature, to *Live, Move*, and have his Being in, and from his God; we must even be constrained, by the manifest Force of Reason, and the concurrent Testimony of the Consciences of all Men, to aver, that it is the most foolish and most pernicious thing in the World, for any reasonable Creature to neglect or to offend the All-governing God; and that there can be no solid

Peace

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Peace or Comfort to Man in this World without the Friendship of the Governour it. And when the Soldier seriously thinks of this, he will be convinc'd, that it is most especially hazardous, and an indiscreet thing in one of his Profession, to be a Contemner of God, or an Offender against Him; since a Soldier is more than all other Men exposed to continual Danger, and needs a most peculiar Defence from God's Providence, and therefore ought in Prudence to endeavour to secure it by a more than ordinary sober and good Life.

We see with what Caution, and with what strictness of Discipline, a prudent General marches his Troops throrow the Country of any powerful Prince, whose Friendship he is concerned to preserve: No Soldier shall be permitted to take the Worth of a Penny, without paying for it, upon pain of Death; nor presume to open his Lips provocingly against any Subject of that Prince without a suitable Penalty; and whoever ever offends, is immediately and impartially punished by Martial Law, as a Terror to others. And all this is well. But then, what can justify the Conduct of that General, who takes no effectual Care that his Soldiers do not offend the Lord of Hosts? and who restrains not the Vice and Prophaneness of his Army, that they break not their Peace with the Lord their God? Nothing but Atheism and a wicked Life can make us think,

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The Anger of the *Almighty* God is less to be dreaded than that of an *Earthly Prince*: Or that any Interest in this World is greater than that of our Peace with God.

These Things being considered, it is scarce imaginable, what Glory might be given to God, what Success to the Enterprises of an Army, and what Comfort would accrue to the Minds of such *General* and other *Officers*, who should take strict Care to suppress the Vices of those under their Command, particularly, the horrid Impiety of prophane *Swearing* and *Cursing*, which, as the great Duke of *Schomberg* told his Soldiers, is a Sin that has the least Temptation, and is of the most heavy Guilt; to which, Soldiers are too often very subject, so being committed openly, and thereby made liable to Observation, may be very easily punished and suppress'd. The meer Frown of Officers would do much towards the suppressing of this Sin, but the constant Reprimand of it would do it more, and a general Punishment of it most effectually; as we may be convinced by the happy Effects of the putting the Laws in Execution for some Years past against this and other Immunities and Immoralities in the City of *London*, and throughout the Kingdom: where the Suppressing of them in the Army is now become much more easy to be effected.

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Wherefore I once more entreat you, *Brother*, to fix a deep Sense of this my first Maxim in your Breast, and to act according to it throughout your whole Life; and then you will esteem *Prayer* to God your chief Privilege, and *Obedience* to Him your chief Interest; and indeed, then Piety will be your greatest Pleasure, and Vice your foremost Grief. And so I pass on to the next thing that I promised to lay down; which is,

Secondly, That God keeps the Disposal of Life and Death in his own hand: *He killeth, and maketh alive*, (1 Sam. ii. 6.) *woundeth, and he maketh whole*, (Job v. 1.) Not but that a Man may stab or pistol himself; but yet, the Wisdom of the Divine Providence is served by all such Disasters. So that even in the most confus'd Slaughter of a Battle, no Man is kill'd or preserv'd by *Fate* or *Fortune*; every killing Bullet (like the Dart that smote King Ahab betwixt the Joints of his Armour) does serve some End of the All-wise Governour of the World. We are assured by our Blessed Saviour, That *a Sparrow* (not worth above half a Farthing) *falls not to the Ground without the Permission of God*, (Mat. x. 29.) And can we then think that a Man falls otherwise, whom God has thought fit to redeem by the Blood of *Only Son Jesus Christ*? If we should admit such a Thought, we must suppose that

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Men are not under God's Government, which is both foolish and impious.

Thirdly, Let us consider, That we must for ever fare in the Life to come, according as we do comply with, or rebel against the Will of God in our present Life. The good Man will be for ever Happy, as are the glorious *Angels* above; and the Wicked will be ever wretched, as are the *damm'd Devils*. For, God will have his End in making Man; and will be for ever glorified in, or upon every Soul of us.

Fourthly, It is not *Martial Valour*, nor any thing like *true Manhood*, to be hardened against the Threats of God, and the Fear of his Judgment, and Punishments to come; but it is rather a sort of brutal Insensibleness, or diabolical Insatiation of the Devil. He that fears not the Displeasure of his General, cannot be a good Soldier; nor can there be a good Man without the *Fear of God*. For indeed, It is the most reproachful Baseness to abuse Infinite Goodness, and the utmost degree of Madness to provoke Infinite Power. You will readily grant, that it is neither Valour nor Discretion to revile your Prince, or to challenge your General, or to strike on your Parent; but a monstrous Rashness and Villany: And infinitely more so, is all our Contempt of God, and wilful Breaches of his Holy Laws.

Let the *Christian Soldier* therefore be sure to keep his Religion with his Employment, which

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which will be the best Expedient to preserve his Honour in this World, and his Happiness in the other. And, in truth, my Brother, this Christian Admonition is addressed to you with a most affectionate Concern in you in both these respects. And that you may the more plainly understand what I have farther to propose, I shall lay it before you in Two Parts: The First of which tends to dissuade you from those base and pernicious Dispositions and Doings, by which many Thousands fall, and perish for ever. The Second is, to advise you to such good and virtuous Behaviour as is truly Honourable, and eternally Advantageous. And here,

I. The first Thing from which I would most earnestly dissuade you is, from a profane Treatment of any Sacred or Holy Thing. 'Tis the first Maxim in the Maxims of Cato, a Heathen, That it should be the principal Care to pay a just Veneration to Things Divine. And indeed the Reasoners of all Men (whether Christians or Infidels) cannot but grant it to be the most fit, the most decent, and most important Thing in the World, that we treat the Infinite Majesty of Heaven with eminent Honour and Regard; and that we pay a just and constant Respect to every thing that He is pleased to call his; and which therefore we are bound to call and to esteem Holy and Sacred. I therefore advise you, my Brother, to account

terrible, a scandalous, and an insufferable
 Filany, (for so it truly is) to Blaspheme the
 great and Terrible Name of God, which we
 are not worthy to mention, even upon our
 extended Knees, and in the most devout
 frame of our Mind. Dread to make a Jest of
 any part of the *Holy Scriptures*, which are
 the Word of God; or of any *Religious Mat-*
 ter; for this is a breaking in upon God
 himself with the greatest Rudeness: and
 assur'd, Sir, that God will vindicate his
 honour in despite of the *greatest* and
wisest Man upon Earth: And whosoever
 sports himself to the Dishonour of God, will
 find it to be to his own Wounding, sooner
 later, in a very terrible Manner. And
 only, *my Brother*, since no manner of pro-
 fane Speech can be supposed to be uttered
 for the sake of any sensual Pleasure, or of
 any Profit or Gains attending it, and yet
 as it were force the Almighty God, in
 vindication of himself, to pour his Judg-
 ments of eternal Destruction upon all such
 offenders as do not repent of it, and forsake
 it. If I cannot prevail with you to refrain
 from this barbarous Insolence against Hea-
 ven, I wholly despair both of your *Virtue*
 and *Happiness*. For I may very warrant-
 ably pronounce that Man's Case dangerous
 to a high Degree, and almost desperate,
 who gives himself up to so *senseless, graceless,*
 and *excuseless* a Transgression. And why,
my Brother, will you lose Heaven for a few
 insipid

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insipid and indecent Words? Why you, or rather, How dare you Challenge and Defie the *Almighty Power* of God whose Wrath is the sorest Evil that can befall us? I pray you to consider this Matter thoroughly, for, above all things in this World, it deserves our effectual Consideration. And in the next Place,

II. As you would comply with this, any thing else that's *Decent, Honourable, Religious*; you must preserve a strict constant *Sobriety*. You have attained this thing in the Way of *Virtue*, if you have learn'd to control that silly Appetite, which craves more than is fit or reasonable; if you do not, through the Grace of God bring your sensual Appetites into a just Subjection to your Reason, they will soon become so violent and tyrannical, as to overbear all that's good; and then there will be no good Conduct, but great Confusion in the Frame of your Mind, and in the Course of your Life. For *Intemperance*, whenever it prevails, destroys a Man's Reason, Honour, and Conscience at once; and opens a wide Gap for any Sin or Folly, though ever so monstrous and inhumane, to make its Entrance. It perfectly bereaves a *brave Soldier* of all that is *Great* and Noble in his Character. A very *Child* excels in Strength, and an *Idiot* is his Equal in Discretion. He is neither fit to Command nor to Obey; to give Orders, nor to

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02. He is unable to stand upon his
ard, or to discern the Face of an Ene-
from a Friend. And when his Senses
urn to him, it will be matter of sore
flexion, to consider that he shamefully
ted with his *Manhood*, his *Honour*, and
Innocence, for the inconsiderable Plea-
e of a little Drink, whilst it ran over his
gue

th this, III. Let the *brave Soldier* preserve him-
ourable, from any impure *Lust*. The Lust of
strict *cleanness* tends to sink and soften even
tained the bravest Spirits, and to take a Man off
u have in warlike Designs and Enterprizes, by
ite, whaging him in the Prosecution of base
nable; shameful Intrigues; and in the Event,
ce of G is usually covered with Shame, and
a just Sought into an odious and fatal Bondage
ill soon Slavery, out of which he seldom or ne-
as to o escapes, (Prov. ii. 19.) *He shall be holden*
ere will the Cords of his Sins. Here, alas! ma-
Confusion a Great Man has buried his Honour, and
the Co'd the Glory of many *brave Actions*
nce, wh. It was this that cast a Blot on the
an's Rea story of the *Wise Man Solomon*, and ren-
; and op'd the otherwise *invincible Samson*, the
, though and Sport of his cowardly Enemies.
ne, to m all Histories abound with Examples
bereaves the like Nature; and our own Obser-
at and N tion will frequently shew us very mourn-
d excels Instances of the Ruine of *Persons* and
his Equal lies by this destructive Vice, which, as
o Comm *Wile Man* says, is as a *deep Pit*, (Prov.
, nor to xxii.

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xxii. 14.) destructive as the Mouth of Hell itself, (Prov. vii. 27.) insomuch, that a Man's following of this Sin, is a Token of his being bereft of the Protection of God's Grace, yea, that he is in a State of the Wrath and Abhorrence of God; (Prov. ii. 15.) *The Mouth of strange Women is a deep Pit: He that is abhorred of the Lord, shall fall into it.*

And above other sorts of *Uncleanness*, your Soul abhor the very Thoughts of the *unnatural* and *abominable* Kind of it, which brought Fire from Heaven upon Sodom, and which derives its infamous Name from those *filthy Wretches*. This is a monstrous piece of Villany, condemned to Death by the Laws of God and Man, and ought to be chas'd from off the Earth, by the general Abhorrence of Mankind. For here by Men sink below the utmost Irregularities of the shameless Beasts; and one would wonder, that such a monstrous Wickedness could ever be admitted into the Heart of any one that deserves the Name of Man. And therefore I pray you treat it in all ways with the utmost Scorn, and the most implacable Indignation.

IV. Let me entreat you to keep a strict Watch against the sudden Breakings out of *Passion*, and against all Inclinations to *Violence* and *Cruelty*: For all these are Tokens of a weak Mind, and of a very low and base Spirit. The generous and brave

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A Soldier shuns all private Discord and Contention, considering that his Life is devoted to the *publick Interest*, and is therefore by no means to be sacrificed to private *Resentment*. He reserves the Use of his Strength and Spirit for those honourable Contests with the *Publick Enemy*, in which he will give such undoubted Proofs of his Valour, that will set him above the Reproaches of such as would reflect upon him for Cowardice, on the account of his declining private Challenges and Duels. For the common Opinion of this Matter is quite wrong; it is not a Man's Honour to *Resent* or *Revenge* an Offence; but it is his Honour to *Wave* it, and *Pass it by*: as the inspired Solomon has long since determined the Case, (*Prov. xix.*) *The Discretion of a Man deferreth his anger: and it is his Glory to pass over a transgression.* To be over-born by Passion, and a Testimony of the Weakness of the Mind, and what Women, and Children, and weakly Persons, are mostly subject to; but to overcome our Resentments, and bridle our Passions, is the Effect of a *Discreet*, and *Wise*, and reasoning Mind. In this the great and brave Spirit excels the rash and mean, in that it can generously forgive those Indecencies and Affronts, or perhaps Mistakes, which little narrow Souls are not able to pass over without being all on Fire with them.

Let

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Let all brave Soldiers therefore agree together to bear down that false Notion of Honour which Men do most unreasonably suppose is to be gotten by *Duelling* and private *Combats*; which has in a manner compelled many Persons to Embrue their Hands in the Blood of their Friends, Relations, and Fellow Soldiers; to the Wounding of their own Consciences, the Loss of their Peace, and of their Lives; yea, to the utter and eternal Ruine of their own Souls (for 'tis directly contrary to the Law of God) and probably to the Destruction of the Soul of the Person that is thus killed too. And then, what a sad Meeting will it be to these *fiery Duellers* below, who, by Tripping up each others Heels, fell together into the *Bottomless Pit*, and plunged each other into *Everlasting Torments*. Beside where Fellow-Soldiers fight thus, they weaken their own Side, and gratifie two sorts of Enemies at once, the *visible* and *invisible*.

Let this teach you true Notions of Honour, my Brother, and be assur'd, That *he that is slow to Anger, is better than the Mighty: and he that ruleth his Spirit, than he that taketh a City*, (Prov. xvi. 32.) You cannot but pay very great Honour to that Man whom you see scaling the Bastion of a very strong City, scattering and beating down the thickest Crowds of his Enemies, wherever they make head against him.

agree: But here the Oracles of God shew you more noble Conquest, my Brother, which will render you more highly esteemed by God himself, whose Favour is better than life; namely, the Conquest of your Passions, which you may excel many of those mighty Conquerors, who have often won the Field in the dusty and bloody Campaigns of this turbulent World.

V. In the last Place, let me dissuade you from the mis-spending of your Time and Estate in Gaming; which is falsely called a diversion, since it rather perplexes than relaxes the Mind, throws it into Passion, and prophane Swearing and Cursing, tempts by Trick and Cheating, and is usually attended with very ill Company, and various Quarrels and contentions; together with an endless Beside of Projects and Designs of farther Advantages or Reparations.

Thus much of what I proposed to speak in the first Place: to wit, those Defaults, wrong Steps, and Miscarriages of humane Life, against which a virtuous Soldier will always stand upon his Guard.

But what has hitherto been said, my Brother, tends only to keep you from being of the Number of vile and prophane Men; which is but a negative sort of Excellency, and is not a sufficient Character to recommend a good and virtuous Person. Such a one must not only abstain from doing Evil, but must also be fruitful in doing Good.

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And

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And this is what I proposed to advise to in the *second Place*. And here,

I. As the leading Principle of all the rest, you must seriously endeavour, through the Grace of God, to be well inclined and disposed toward Spiritual Things, and to the Care of your Soul; to be of a devout and religious Frame of Soul, that you may walk in the Love and Fear of God all the Days of your long. And in order to this, you must apply your self sincerely and affectionately to the Ordinances of God, to all those things which he has appointed as Means to regenerate, improve, and sanctifie the Souls of Men: Such as the Reading and Hearing of God's holy Word, Meditation, Prayer, the Sacraments, Singing of Psalms, and the like; giving your self up to the Condemnation of the Lord Jesus Christ, our great and glorious Redeemer and Mediator, as your Priest and Saviour; earnestly craving the gracious Influences of his Holy Spirit, who is the Fountain of all spiritual Understanding, Affection, and Power. True Faith in our Lord Jesus Christ, is attended with such overpowering Efforts of divine Love, as will bring you entirely to dedicate your self with all your Powers and Interests to him, with a firm and vigorous Resolution to adventure your All on the Hope of his Promises. As your Love to God increases, your Affections towards things below will lessen and decay; till you come to a discreet Moderation

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on towards the fading Enjoyments of this present World, and place your sole Happiness in things above. And being thus animated and governed by the *Holy Spirit* of Christ, you will come, by degrees, to be of *Temper; Meek, Merciful, Just, Sober, devout, and Holy, as he who hath called you is Holy*; and will walk as he walked, with glowing Affection to glorifie God, and do good to all Men; having your *Conversation* in Heaven, and in very deed, walking with God upon Earth.

'Tis not enough, *my Brother*, that you do not blaspheme God, nor renounce Him, as the manner of some dissolute (I may say wilful) Men is; but you must be a *devout worshipper* of God, and a *serious Doer* of his Will. No reasonable Creature is exempted from paying this just and necessary Tribute to his infinitely *Glorious Creator*: For, *with Holiness, no Man* (of what Station or Employment soever he be) *shall see the Lord*, Heb. xii. 14.)

For, as God is a *Being* infinitely Wise, powerful, and Good, he deserves our highest Esteem and Admiration; And as he is our *Maker, Redeemer, and Sanctifier*, he merits our utmost Love and Service, inasmuch, that we ought to be ready to sacrifice ourselves to his Honour; And as he is our *Provider*, our very *Life* and *Bliss*, we ought to worship him daily in the most solemn and devout manner; and to observe all the

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Particulars of his known Will, in the most dutiful and awful manner.

To neglect Prayer to God, is in effect deny our Dependance on Him; and to be heedless and without Reverence in the Performance of our Devotions, is a very great Affront to him, who knows all the Thoughts of our Hearts. And as the *Dangers* and *Temptations* of a Soldier are greater than others, so he had need to be more punctual and more fervent in his *Devotions*. Wherefore be not ashamed to acknowledge your Dependance on God, and your Subjection and Resignation to him. Kneel down devoutly every Morning and Evening, and Worship God in a most serious and awful manner. And if you have no Conveniency of rising from the Sight of Men at your Devotions, turn your Face from them, or cover it, and pour out your Soul before God in *Spirit* and in *Truth*; and if Men laugh at you or mock you, this your Constancy in your Duty to God, Christ himself will own you to be a *Confessing him before Men*, and then you will find it to be the truest Glory to suffer *Shame* for his sake. And because your Devotions will necessarily be much interrupted in that way of Life that you are in, you must make up this Loss in other ways.

First, By the more frequent Use of very short Prayers in your Mind, which are usually called *Ejaculations*, begging God

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Grace, Mercy, and Help, on all Occasions, by the silent Breathing of the Soul: which you may perform without Offence or Hindrance in your Tent, or in Company; in your Marches, or Engagements. And there many times such spiritual Vigour, Purity, and Faith, exercised in these sudden Flights. Though a devout Soul, that, like the Arrows of Jonathan, they return not empty.

Secondly, By the Exercise of a more retired, more settled and composed Devotion, when you come from the Camp to your quarters; where you have usually very great Leisure, and all desirable Conveniences for a fixed and solemn Devotion, publick and private. Some have observed of a Soldier's Life, that it either has too much business, or too little: But he that has a just Sense of Religion, finds so many noble ways of Employing his Time, that it will never lie heavily on his Hands.

III. Keep up in your Mind a just Sense of the great Evil of every Transgression against God, the Glorious Governour of the World. For though the Instance of it be never so small in the Account of Sensual Men, 'tis always very dreadful to an inlightned Mind. It cannot be a light Matter to contradict the Will of Him that made us, and will one day pronounce our eternal Doom, either of acquittal or Condemnation: To despise Infinite Goodness, to abuse Infinite Patience, to provoke Infinite Power, to fancy that

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we can order our Lives more to our Advantage than God, who is infinite in all Perfection, hath directed us: To grieve the *Holy Spirit* of God, to break the solemn Vows we have made to Him, to withdraw our selves from the Conduct of his Son who hath redeemed us with his own Blood and to put our selves under the Power of his Enemy, who seeks to destroy us forever: These are the dreadful Consequences of all wilful Sin, and none but the Foolish and Insensible can make a Mock at it: we also, except they speedily become more wise will for ever regret this their pernicious Folly, in the Place of *Weeping, Wailing, and gnashing of Teeth.*

III. Know the true Way of Forgiveness of Sin, and Peace with God; which is this: That whereas all Men are corrupt and depraved by their *natural Inclinations* to Sin and by many *actual Transgressions* against the glorious Majesty of God; His infinite Goodness hath provided a Saviour for such as with a just Abhorrence of their past Wickedness, do heartily repent and embrace the Doctrine of his Son Jesus Christ, and rely on his Sacrifice and Mediation, and become truly subject to his Government and *Holy Laws* during the remaining part of their Lives, through the gracious Assistance of the *Holy Spirit.* This is the Substance of a *living Faith*; and I earnestly forewarn you my Brother, that you never satisfy your self

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with any Conceit of effectual *Faith* or *Repentance*, which does not make you a *New-Creature*, in the *Frame* of your *Heart*, and to take up *New Measures* for the following *Course* of your *Life*.

IV. Accustom your *Mind* to consider spiritually and religiously upon the ordinary accidents that fall out in the *Course* of your *Life*, which will be particularly useful to you in your *Way* of *Life*, because you have so many such *Advantages* of *publick Sermons* as some others enjoy, and because your *Military Profession*, taking it in a *Spiritual Sense*, is the very *Business* of a *Christian*. Our *Vows* to God in our *Baptism* are express in the *Terms* of *War*; we there engage to *fight Manfully against the World, the Flesh, and the Devil, and to continue Christ's faithful Soldiers to our Lives end*. It will therefore be easy, and even natural to you, when you accustom your self to think of *Spiritual Things*, to improve the ordinary *Passages* of a *Soldier's Life* to the *Advantage* of your *Spiritual Warfare*. For Instance: When you see a *Soldier* lifting himself under your *Commander*, remember your own *Dedication* to God in *Baptism*; For the very *Word*, *Sacrament*, which anciently signified an *Oath*, is supposed to be taken from the *Soldier's Oath* of *Military Faithfulness* to his *Prince* and *General*. When you see with what *Readiness* the brave *Soldier* undertakes the most dangerous *Enterprize* at the *Com-*

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mand of his *General*, esteeming himself particularly honoured by the *Difficulty* and *Hazard* of his *Post*; consider how much greater Reason there is, for a Christian to make the most chearful Submission to God's Will in the most difficult Circumstances of this Life, and that we ought to value such special Opportunities of doing Honour to God. When you see the Stratagems and Contrivances of your *Enemies* to deceive and destroy you, think of the Devil's restless Malice against you, and the many *Devices* he sets on foot to bring about your Ruine. When you are on the *Guard* or the *Patrole*, remember your Saviour's Command, to *watch* and *pray*, that you be not surpriz'd, and so fall into the Hands of your Spiritual Enemy the Devil. When you observe how Soldiers disengage themselves from the Business of *Trade* and other Employments, that they may be wholly at the Command of the *General*; Consider the Apostle's Improvement of this, (2 *Tim.* ii. 4.) where he presses us to be more moderate in our Concerns for temporal Things, that so we might more freely attend upon God, and improve in spiritual Estate. When you see what Shame and Punishment such Men meet with, who desert their Colours, or keep no Correspondence with the Enemy; meditate on the unsupportable Shame and Torment of all *Unfaithful Christians* at the last Judgment. And lastly, When you see the

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your done to such Persons as do eminent Service to their *Prince* and *Country*; then think upon the glorious Triumphs of the blessed *Saints, Martyrs* and *Confessors*, now in Heaven, who either suffered for the true Religion, or by any other Ways did any Honour or Service to it: And so for other like Instances.

V. Be of an *obliging* and *inoffensive* Behaviour towards all Persons. Be Courteous and Brother-like to your Fellow-Soldiers: Do no Violence to any one in your *March* or *Quarters*; but be a Protector of Innocence wherever you go: like the Soldiers of *David*, who were a *Guard* to the Neighbouring Shepherds and their Flocks Day and Night, (1 Sam. xxv. 16.)

I must needs say, that an Obliging and Gentle Behaviour in a Soldier, appears more Graceful than in others: The usual Military *Roughness* is as a Shade, which renders his Civility in a Soldier the more Illustrious. So that hereby you conquer the Hearts of all People, and oblige them to serve you, which is the most noble and the most effectual Way of Conquest. And by this, the *ancient Romans* conquered the World: The *Justice, Modesty, and Goodness* of their *Generals*, and the strict *Virtue* and *Discipline* of their Armies, became so famous in all Parts, that they were at once Terrible and Lovely to their Enemies, and the baser sort of Men grew ambitious of resting

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under the Wings of their *Eagles*, of being subject to their Government. And on the contrary, as their Virtue and good Manners grew less, their *Empire* and *Power* decayed. By which it appears, that good *Discipline* and good *Behaviour*, are as necessary to promote the Interest of an Army, as *Policy* and *Arms* are.

VI. Reverence the sweet and comely Graces of *Chastity* and *Modesty*. Abhor that Smut which renders any one's Mouth more Odious and Nasty than a Dunghil. And do to your self and to Womankind that Right as to be their Security against all Affronts that they may not be terrified, but comforted by your Appearance: By which you will become a real Person of Honour, and will entail the powerful Prayers of Virtuous Persons upon you, which will be succeeded by the Infinite Blessings of Almighty God.

VII. Be immoveably faithful to the Interests of your Prince and Country. Scorn the base Name of a *Deferter* or *Traitor*. To discover the Secrets of your General or Party, to betray his Troops or Magazines, to dispute his Commands, or to Mutiny, are some of the basest Imputations that can be laid to the Charge of a Soldier. And the an Enemy will pretend great Kindness to such as keep a treasonable Correspondence with him, yet he scorns and hates them in his Heart; and they must never look for

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Advancement for their Treachery : For, he that has proved a rotten Prop in his own Building, must never expect to be made a Pillar in another's, who knows his Rottenness. When the City of *Rome* was in old time besieged by the *Sabins*, one *Tarpeia* agrees with them to betray it to them, on Condition that they would give her that which they had on their Left Arms, meaning their *Bracelets* : they agree to her Demands, and she finds means to deliver the Town into their Hands, being the Governor's Daughter ; upon which, the *Sabins*, to be true to their Word, threw their *Bracelets* to her ; but to do Justice to a Traitor, they threw also their *Shields* or *Tarjets* upon her, (which was that which they also held on their Left Arms,) and so crush'd her to Death. And thus it usually fares with such base Persons, who, by their own *Deceit*, teach others to *deceive* them.

VIII. Learn the *true* way of *despising* Death, and of laying the Foundation of *unshaken Fortitude* of Mind ; which is by the solid and well grounded Hope of *Eternal* Life, through Peace with God in our Lord Jesus Christ ; the Means of getting which, has been already laid before you. For, if you truly serve and honour God, his *Guardian Angels* will encamp about you whilst you live, and will convey you to eternal Happiness when you die. And oh ! with what matchless Bravery may you then en-

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rer upon the most hazardous Battles, or support your self in the midst of the most threatening Dangers. *Though an Host shou'd encamp against me, my Heart shall not fear*, says David, who was a Prince used to Battles, and Slaughter, and Blood, (*Psal. xxvii. 3.*) And if you would know the ground of his Courage, you may see it in the first Verse of that *Psalme*, where he says, *The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my Life, of whom, then, shall I be afraid?*

Now as the Soldier, that has this Assurance, will have such Comfort in his Life, that he will not, without just Cause, expose it to Danger; so his Death will be attended with such Quiet and Peace, that he will not need to turn away from it in any shape soever that it comes. And thus will he become one of the *greatest Conquerors* in the World, in that he will be able to subdue *Death it self*, which brings all Men to the Ground: and he will most happily begin that Triumph here, which will advance into everlasting *Hallelujahs and Praises*.

And now, *my Brother*, as these Rules are few and easie, so they are truly noble and divine: such as will render your Life honourable, your Mind easie, your Conscience clear, your Courage undaunted, your Death comfortable, your Memory blessed and your Eternity happy. Oh! grudge

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not to spend the few Hours of this fading
Life, so as to attain infinite Happiness in a
Glorious Immortality.

And lest you should think it impossible to
order your Life after this manner, consider
the Instance of the pious Captain *Cornelius*;
and the devout *Soldier* that attended him,
(*Acts* x. 2, 7.) And to come more near to
our Point, we will now take a short View
of one Day of a Soldier's Life; which we
will suppose to be spent according to these
Rules, and then it will be managed thus.

The *Christian Soldier* will at the first open-
ing of his Eyes in the Morning, lift up his
thankful Soul to God, and bless his Name
for the Continuance of his Mercies, begging
Grace that he may live suitably thereun-
to. And as soon as may be after his rising
up, he will kneel down and worship the
God of his Mercies, making his Requests
known to God in fit Expressions. And
when he enters upon his respective Post, he
will acquit himself in it courageously and
cheerfully, trusting in the Protection of
God's Providence. And for as much as it
is his firm Resolution and Desire to please
God, he will carefully watch against all
temptations to *Lust* and *Passion*, putting up
frequent Ejaculations, by way of Prayer to
God, for the Succours of his Grace. He
will converse freely and cheerfully with his
Fellow-Soldiers and others; but if they
speak Obscenely or Prophanely, he will se-
riously

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riously reprove them in proper Seasons, and where this prevails nothing, the Disturbance that may be seen in his Countenance will be a standing Reproof to them; and he will take care to be in such Company as seldom as ever he can. When he has the Opportunities of Eating and Drinking, he takes cheerfully what falls to his Portion, refreshing himself with Moderation, Contentment, and hearty Thankfulness to God. In his Behaviour, he gives Offence to none, and scarce ever meets with any one so ill-natured as to affront him; but if he does, he prudently declines a Quarrel, knowing that he is forbidden in God's Word to *Avenge himself*. He is even merciful to his Enemies, when they submit to him, and punctually obedient to all Orders of *Discipline* or *Action* given him by his *Commanders*. His Sense of the Love of God relieves him under all Hardship, inspires him in any great Bravery, and emboldens him in the Appearance of Danger or Death.

No Bribes or Threats can incline him to any dishonest Thing: And being girt with the whole Armour of God, he is bold as a Lion. In his Hours of Leisure, he avoids Drinking, Gaming, and all Idleness, and rather singles out such Company as is Virtuous and Agreeable, or betakes himself to some innocent Diversion, Study, or Employment. He Retires in proper Seasons to the noble Exercises of pious Reading, and

directs

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ation, and Devotion; especially before
lays him down to Rest at Night:
When, after a short review of the Actions
of the Day, and suitable Supplication to
God, he sweetly betakes himself to that Re-
pose which such only have Reason to ex-
pect as are kept by the mighty Power of
God.

Now, this is to every rational Soul so
much better than a Day spent in manifest
strudgery to the Devil, and sinful Lusts and
Passions; so much sweeter in the Exercise,
and so much happier in the End; that we
must conclude, that 'tis mere Ignorance
and unreasonable Prejudice that occasions
the Neglect of Religion in the World: And
an unreasonable and unexcusable Neg-
lect will, of Necessity, fall heavy on the
Spirits of all such negligent Persons, either
the sharp Convictions of Repentance, or
the wretched Agonies of eternal Despair.
It must, indeed, be granted, That such
Persons as by long Practice are become quite
under the Power of their Lusts and Passions,
and fetter'd by sinful Customs, being alie-
nated from the Life of God, and under the
rascall Conduct of the Devil; these, I
do require a longer time to make them
renewed by the Grace of God, after his
Image, and to have new Principles and Dis-
positions wrought in their Souls, by the Spi-
rit of God: And till this be done, they
move but slowly, and without Delight,
in

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in every *Religious Act* ; because they have no *Religious Appetites* or *Inclinations*. Whereas to the *Regenerate*, the true Christian, his religious Exercises do afford the most exalted Satisfaction on this side Heaven. And this is a most convincing Argument to stir up every Soul to a present and timely Reformation and Amendment, because so great a Change of the Soul as is necessary to raise it from an *Earthly, Sensual, Devilish State*, to that *Regenerate, Spiritual and Divine State*, which alone is meet to *partake of the Inheritance with the Saints*. *Light*, is not, in the ordinary way of God saving of Men, brought to pass in a few Moments, much less in the distemper'd and disturbed Hours of any dispirited, dying Person. And Wo will befall that Person who fancies that God will break his established Order to save him in his Sins.

And now, in the Close, Let me entreat you, *my Brother*, to quicken your immediate and effectual Concern for these important Matters that I have been speaking by these few Considerations following.

I. Think with your self, how sad it will be to forget God, or to despise and affront him for a little while in this Life, and then to fall under his Righteous Vengeance forever. The *Triumphs of the Wicked* are very short, but their Shame and Confusion eternal. All their glittering Brightness soon sets in a Cloud, and they go down

they have *everlasting Darkneis*. For though Men *perceive* themselves, *God is not mocked*. His vengeance on the Impenitent is the surest thing in the World, and indeed the most dreadful. For, what *Heart can endure* when Almighty God deals with it in his Anger? Who can bear the Thoughts of being *wrung up in Everlasting Burnings?*

II. How foolishly and how wretchedly they spend the few Days of this mortal Life, who do no considerable Good in the whole Course of it! Who have no Principles of Christianity, nor so much as of Humanity! Who are the Trouble, the Plague, and Misery of all that are near them; quarrelling, cursing, envying, backbiting, and doing ill to every Body, yea, contemning and blaspheming God himself. These cannot have one Minute's reasonable Comfort on Earth, and when they go hence, will not enjoy one Moment's Ease to all Eternity. They are covered with *everlasting Shame and Contempt*, (Dan. xii. 2.) Which leads to another dreadful Consideration.

III. How dismal and how desperately miserable will the End of such a Life be! It will soon come to an end, and 'twill be a very terrible one. Ah! who can express the dreadful Agonies of that Soul which is saying its *eternal Farewel* of all Things which its Eyes ever saw, and is parting even from the *Hope* of the least Comfort or Relief for ever! Who must consider the Almighty God

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God as his eternal Enemy, his own Conscience as his perpetual Accuser, Death as his final Execution, Hell as his abiding Portion, and Eternity as the Duration of his Torment. Since these things are very certain, and very near, with what serious Care ought we to shun them? And therefore, *Lastly,*

IV. Upon the whole Matter: How much better than all the Ways of Sin, is a virtuous and pious Life! A Life devoted to God, and to the Good of Men, which has the sweet Witness, not only of a clear Conscience; which is a surety of the Favour of God, and of an inheritance in his eternal Kingdom. Alas! how is Wisdom and true Self-Love departed from those unhappy Souls, who do not choose our *Sweet and Divine Religion*, nor the Reproaches and Injuries that the blasphemous World can cast upon it, rather than to live a few Days in the Vexations and Pernicious Follies of Sin, and then to go down to the bottomless Pit of Horror and Torment which is most justly due unto it.

O blessed Lord Jesus, in whom are hid all the Treasures of Wisdom and Knowledge, Shine forth into our Souls with full Beams of Divine Light, as may enlighten us to follow Thee, the Prince of Life, through the most difficult Paths of this earthly Pilgrimage, rather than be deprived of thy glorious Presence for ever, by walking

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the broad and beaten Paths of Sin. And
however the Men of this World guild over
the wretched Ways of Sin, incline us ever
to abhor them : And make us to long and
thirst after thy Grace, thy Peace, thy Pre-
sence, and that perfect Refinement of our
Natures from Sin, which is the Happiness
of the Heavenly Kingdom. *Amen. Amen.*

*Now to God the Father, Son, and Holy Spi-
rit, One most Holy and Eternal God, be
all Blessing, Honour, Glory, and Power,
ascribed by Angels and Men, for Ever
and Ever. Amen.*



A Prayer

*A Prayer for the Morning, to
used by a Soldier.*

MOST Glorious and Bless'd Lord God, the gracious Preserver of Men, and merciful Saviour of Sinners; Unto Thee do I lift mine Eyes this Morning, admiring and praising thine infinite Goodness which has preserved me the last Night, and all my past Life: Lord, give me thy Grace, that I may never abuse thy Mercy; but that through my whole Life, I may be a continual Instrument of thy Glory. O good God, for thy Son Jesus Christ's sake, pardon all my past Sins and Transgressions, which are exceeding great and many; and enable me by thine holy Spirit to mortifie my vile Lusts and Passions, and to live righteously, soberly, and godly in this present World. Give me Strength to overcome all Temptations

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Prayers for Soldiers. 45

tations to Sin, and make me to re-
ference thine Holy Name, and to
have a pious Regard to all Sacred
Things. And whereas I am conti-
nually exposed to manifold Dangers,
O Lord of Hosts, vouchsafe to in-
spire me with true Courage in the
Defence of thy Truth and my Na-
tive Country: Be thou my Shield
in the Day of Battle, and my Sue-
mour in all Distress. O Lord, for-
give the great Sins of this our Ar-
my, reform us, and prosper our
Life: Arms for thy own Name sake. Lord,
bless our King, preserve our Gene-
rals, and all the Forces under his
Command. And be pleased to make
me a faithful Soldier of Jesus Christ;
that so fighting the good Fight of
Faith, against the Flesh, the World,
and the Devil, I may lay hold on
eternal Life, through the same Je-
sus Christ, my only Saviour and Re-
deemer: In whose holy Name and
Words, I sum up all my Petitions.

Our Father, &c.

46 Prayers for Soldiers.

A Prayer for the Evening.

O Lord, my most gracious Keeper and my sure Defence! I most sincerely praise Thee for thy daily Succours of thy good Providence, and for all the Incomes of thy divine Grace in my Soul: I thank thee of thy Goodness that I have been preserved in Safety from the many Dangers which have beset me round about, yea, that I have escaped the Torments of Hell, which my many Sins have most justly deserved, and which I have greatly provoked Thee to inflict upon me in thy Wrath. Lord, pardon my Sins, which are great and many, for the sake of our Lord Jesus Christ, who made himself a Sacrifice for Sinners. And be pleased to beget in me such lasting Indignation and Hatred to all manner of Sin, that I may be kept from being overcome by any Temptations to it all my Life long; And may grow in Grace, and in all Christian Virtues; and may be carried

Prayers for Soldiers. 47

by thy mighty Power, through
with unto Salvation. O Lord, vouch-
to preserve our General, with
the Officers and all the Soldiers
this our Army, and make us
faithful to our Prince, and valiant
for the Interests of our Country: I
beseech Thee pardon our great Sins,
reform our corrupt Manners, and be-
lieve to keep us from all Evil, Spi-
ritual and Temporal: and make us
rest in Safety under the Covert
of thy Wings this Night and for-
ever, through Jesus Christ our Lord,
who has commanded us when we
pray, to say:

Our Father, which art, &c.

*Prayer for one that is Sick or
Wounded.*

Blessed Father of our Lord Je-
sus Christ, who art by Him
reconciling this sinful World to thy-
self; grant me the sweet Experience
of thy Love and Mercy in him, I
most

48 Prayers for Soldiers.

most earnestly beseech Thee. I
 here in Sorrow and Distress, and
 the Affliction of a pained Body, and
 an afflicted Mind. O Lord, do Thou
 help and succour me, for, without
 Thee, vain is the Help of Man.
 Bind up all my Sores, and heal
 my Diseases. I must confess, that
 art righteous in all that has come
 on me. I have deserved this, and
 infinitely greater Misery. But,
 O Lord, deal not with me after
 my Sins, but according to thine infinite
 Mercies. Be pleased to restore
 my Health, and renew my Strength,
 and so sanctifie this present Afflic-
 tion, that I may serve Thee better
 the Days of my Life. In the mean
 time, O my God, be pleased to assist
 me with Patience, and to strengthen
 in my Faith and Resolution of living
 a more Holy Life. But if Thou
 hast determined that this present
 Affliction shall be the Messenger of
 Death, O Lord, prepare me for that
 Hour; Blot out all my Sins through
 the Blood of Jesus Christ, and sancti-
 fie me in Soul and Body by Thy
 good Spirit; that I may live

Ejaculations for Soldiers. 49

thy Honour, and die in thy Peace,
through Jesus Christ our most blest
and Saviour and Redeemer. *Amen.*

Our Father, &c.

Ejaculations suited to the various
Occasions of a Military Life,
and which should be learn'd
by heart.

Lord, vouchsafe to gird me with
Strength, and to honour me with
Salvation.

O Lord, be not far from me: for I
do call to Thee to help me.

Thou, O Lord, art my Goodness, and
Fortress, my high Tower, and my
Saviour, my Shield, and He in whom
I trust, Psal. cxliv. 2.

and is our Refuge and Strength, a
present Help in Trouble: There-
fore will we not fear, though the Earth
be moved, and though the Mountains be
cast into the midst of the Sea, Psal.
i.

C

The

50 Ejaculations for Soldiers.

The Lord is my Light and my Salvation, Whom shall I fear? The Lord is the Strength of my Life, whom shall I be afraid? Psal. xxv. 1.

Remember, O Lord, thy tender Mercies, and thy loving Kindness, for thou hast been ever of old, Psal. xxi. 6.

Remember not the Sins of my Youth, nor my Transgressions; but according to thy Mercy remember them against me for thy Goodness sake, O Lord. Psal. xxv. 7.

O Lord of Hosts, vouchsafe to deliver us from those to Confusion that hate us, Fight thou against those that fight against us.

A Horse is a vain Thing for Safety; neither is any Man saved by great Strength.

In vain is an Arm of Flesh: O Lord, be Thou our Defence.

Blessed be the Lord my Strength, who teacheth my Hands to War, my Fingers to Fight, Psal. cxliv.

A

Meditation for a Soldier. 51

**A Meditation proper for a
Soldier.**

THE Providence of God has engaged me in a *Calling*, which the Defence of my Country has made necessary, and which I may (by discharging it with Courage and Fidelity, as I ought to do,) make honourable. But however, it is a *Calling*, wherein as I must expect to meet with *Dangers* that may take away my Life before I think of it, so I am like to meet with such *Snares* and *Temptations* as will, if I take not good Heed, make me less fit for it. I should therefore so think now of both, as to be well prepared against them, by fortifying my Breast against the Fear of Danger; that I may, if occasion be, *generously*, and like an *esteemed Man*, expose my Life for my *Honour* and *Country*; and in order to this, I must take Care to live so, that if it shall please God to take me out of this World, I may be happy in the other.

52 A Meditation for a Soldier

These are Things which deserve my most serious Consideration. I have not *Courage*, as I shall just expose my self to Reproach and Shame, so I shall bring a Scandal and Dishonour upon my *Country*, and what is worse, basely betray a Trust that is reposed in me. And if I do not take Care to serve God, and to live piously and soberly, I hazard the Loss of my *Immortal Soul*, which will be much worse to me than any Thing that can befall me in this World.

I must consider, That God has made the same Laws for *Soldiers* that He has done for other People. He requires the same Piety and Humility; the same Sobriety and Industry; the same Justice and Hospitality; the same Mercy and Pity from them, that he does from others. And though they may sometimes injure or Oppress their Neighbours, or commit other Sins with more Security from Punishment here, than some others can, yet God equally takes Notice of it; and no Man is powerful enough to escape his Hand.

Necessity

Meditation for a Soldier. 53

Necessity has made some Things the
allowed Laws of *War*, which other-
wise would be very Hard and Un-
just; but as it is *Necessity* only that
has given publick Allowance to
those Practices; so we ought to take
due Care to carry them no farther.
And in all other Things, we must act
by the same Rules of *Justice* and *Mer-*
cy that God has laid down for the
Government of the World: And in
this we should be the more strict, be-
cause these poor People, in whose
Country we are, do often Suffer ve-
ry much from what *Necessity* lays
upon them; and therefore it would
be Inhumane to add to their Bur-
den by Violence and Oppression.

My Calling, as a Soldier, will ob-
lige me to overcome much of that
Natural Love which we all have for
Life; and in some Cases also, to over-
come much of that *Tenderness* and
Compassion that we ought to have for
the Lives of others; But in both
Cases, there are Cautions to be ob-
served: As in this latter Case, tho'
the Killing of Men may be sometimes
Duty, yet I must have a Care
that

54 A Meditation for a Soldier

that this doth not make me *Barbarous* and *Cruel*, *Savage* and *Inhuman*; that it doth not make me delight in *Blood*, or take away quite that *Love* and *Pity*, and *good Nature*, which God has commanded us to have one another; for this would be a Temper directly contrary to the Nature of God, and especially to the Temper of Soul which my Holy Religion requires of me. And though I must often expose my Life, it must not be rashly, and without Reason thrown away; especially not in a private Quarrel or Revenge.

As I am a *Soldier*, my Life belongs to my *King* and *Country*, and I cannot in Justice dispose of it but in their Service: And, what is infinitely more awful, I must consider, that to dispose of my own Life, or to take away another Man's, in a *Private Vengeance*, or *Quarrel*, is to take the Sword of Justice into my Hand without Commission; to invade the Rights of the *Great King of Heaven* who has said, *Vengeance is his*; to break through the Laws of my blessed Saviour, who has very severely

A Meditation for a Soldier. 55

forbidden *Revenge*; who commands us to *forgive our Enemies*; to pray for them that hate us, and despitefully use us; and in short, 'tis at least an Intention, a double *Murther*, of him and me, and a Hazard both of Body and Soul; for which I am sure nothing that a Man can get by it, will be able to make him amends.

These, and many other Temptations, either my Profession, or my company, will be very apt to expose me to. God grant I may be so wise as to consider and avoid them.

And since his Providence has put me into a Calling that does, above any other, require me to despise Death. O that He would give me Grace to make it my great Concern to provide for a happy Eternity; to get my Sins pardoned, my Peace made, and my Soul fitted for Heaven now while I have time; and when the *Sting* and *Terror* of Death should be gone; I might then wisely and prudently despise it, and not only Manfully, but Chearfully, venture upon it, whenever my Duty shall call me to it.

36 Prayers for Soldiers.

A Prayer for good Success and Victory.

A Almighty Lord God, Thou the great Governour of the World, and disposest all the Turns and Revolutions of it according to thy good Pleasure, but still as it sheweth thy best agree with infinite Wisdom and Goodness. Lord, I humbly implore thy Blessing upon that great Affair, in which we are now engaged in, the Defence of our Country, and our Religion, and all that's dear to us in the World. It must be confessed, Lord, that we have for a long time mightily abused the Blessings of all Sorts, which thou hast been pleased to bestow upon us; but especially that great Blessing of thy Gospel, not bringing forth the Fruit of it, and may now very justly fear, that Thou shouldest call us to Account, and make us serve our Enemies, for the Want of all these things, for that we would not serve Thee in the abundance and Enjoyment of thy Blessings.

Prayers for Soldiers. 57

Bot, O Lord most Mighty, O Holy
and Merciful Father, deliver us not,
I pray Thee, into their Hands:
Spare thy People, and give not thy
Heritage to Reproach. Be pleased
to be with our Fleets and Armies,
to go along with them, and pro-
per their Undertakings. Let not
our many Provocations, by the great
Dishonour that is daily and publicly
thrown upon thy holy Name, cause
Thee to remove thy Presence from
among us; but so overcome our hard
Hearts with thy Goodness, that we
may all at last join with Heart and
Mouth in Songs of Praise and Thank-
sgiving. O Lord, bless and protect
our Sovereign Lord the King, and
prosper his Arms by Sea and Land,
and grant that He may reign long
over us, and be the happy Instru-
ment of doing much good to thy
people. Finally, I beg thy Blessing
upon our whole Nation. Grant that
we may be so Wise, as to take No-
tice of this Day of our Visitation,
that we may, by a serious and ge-
neral Reformation, prevent thy
judgments, and be made fit for thy

58 Ejaculations for Soldiers.

Mercies ; that we may be and continue, for all Generations, that happy People, who have the Lord for their God. *Amen.*

Some short Ejaculations to be used before a Fight.

TO Thee, O Lord, appertain the Issues of Life and Death Thy Will be done. Into thy Hand I commend my Spirit.

If it be thy blessed Will, spare me a little, that I may be better fitted for Eternity, before I go hence. And here I promise, O Lord, that if it shall be thy good Pleasure to preserve me from the Dangers of the Battle, that I will Serve Thee more Holily than hitherto I have done. But however Thou art pleased to dispose of me, Lord, pardon my Sins : Wash them away in the Blood of thy dear Son, that I may be fit for Heaven, and then I shall embrace Life or Death, as it shall best please Thee.

Lord,

Ejaculations for Soldiers. 59

Lord, have Mercy and Pity upon all those *poor Creatures* that shall this Day lose their Lives, and receive them into thine Infinite Mercy.

The Lord give me Courage to do my Duty manfully, for the Honour of my King and Country, and for the Preservation of my Religion.

Now is the Time, O Lord, be pleased to stir up thy Strength, and come and help us; without Thee, there is the Help of Man. O let us not go up, unless thy Presence, O Lord of Hosts, be with us. Through Thee shall we be able to do great Acts; through Thee, shall we be able to tread down our Enemies. O Lord, inspire our Hearts, strengthen our Hands, and give us Victory, for the sake of *Jesus Christ our Lord*.

Short

Lord,

60 Prayers for Soldiers.

Short Ejaculations and Prayers for
a Sick or wounded Soldier.

HAVE Mercy upon me, O Lord,
after thy great Goodness, accord-
ing to the Multitude of thy Mercies,
do away mine Offences.

O Remember not the Sins nor Offences
of my Youth; but according to thy
Mercy think Thou upon me, O Lord,
for thy Goodness.

Wash me thoroughly from my Wicked-
ness, and cleanse me from my Sins.

Make me a clean Heart, O God, and
renew a right Spirit within me.

My Soul cleaveth to the Dust:
quicken me according to thy Word.

O Most gracious Father, the great
Judge of the Dead and Living,
who hast all the Issues of Life and
Death in thy Hand; behold thy poor
Creature now running to Thee in
greatest Extremity. Be pleased
it be thy blessed Will, to Recover
me again, that I may praise Thee
the Land of the Living, and make

Prayers for Soldiers. 61

my self fitter to Appear before Thee. But if it be thy Will that I must Die, O, for thy Mercy's sake, and for Jesus Christ's sake! pardon all my Sins before I go hence. O Lord, keep me not go out of the World before my Peace is made with Thee. Mercifully Work in me a true and hearty Contrition and Sorrow, and all those divine Graces that may fit my Soul for Heaven; and then, of thy Mercy, receive it thither.

O Blessed Jesus! Thou that Diedst for me, that hast suffered so much for me, O suffer not this poor Soul of mine to be cast away for Ever; O most merciful Saviour, suffer me not to fall into the bitter Pains of eternal Death.

Blessed Lord Jesus, be my Comfort now in these my last Agonies, and in all Eternity. *Amen.*

A



A
Kind CAUTION
T O
Prophane Swearers

Nothing can be more piercing to the Heart of a *Christian*, than to hear the multitudes of horrid Oaths and prophane Speeches which proceed out of the Mouths of many People, without any Sense of the Evil they do, or fear of any thing they must suffer for so doing. To hear the *Great and Terrible Name of GOD* polluted by Men, which is adored by Angels; and to consider how often that *Sacred Name* is profaned in common Discourse, which we are not worthy once to mention in our Prayers, is very horrible to all that have not lost the Sense of a *Supreme Being*. To such I therefore here apply my self, in the Fear of

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God, and
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to Prophane Swearers. 63

God, and Faithfulness of a Friend, beseeching them to consider, with the Reason that is common to Man, the few Things I have to lay before them, with reference to their dangerous Case; for as yet, serious Consideration and Repentance may prevent the everlasting Misery that is coming upon them.

1. In the first Place, it must appear to the Sense of all Mankind, the rashest and boldest thing in the World, to provoke the Wrath of an *infinitely Powerful Being*, and that merely for the sake of a few needless and impertinent Words, by which He is justly provoked to cut you off in a Moment, and to cast you into *remediless Torment*. This is what no Man dares do in cases of less Danger. You dare not revile a General at the Head of his Army; no, nor rouse a sleeping Lion when you are within the reach of his Paws. And is the Almighty GOD the only contemptible Being on your Account, that may be provoked without Fear, and offended without Punishment? Do you not read what He hath annexed to his *Third Commandment*? namely, *That He will not hold him guiltless that breatheth his Name in vain*: that is, that He will certainly and terribly punish such as prophane it. And you are every Minute in danger of this: For God is a *merciful Judge*, and will do as He hath said.

2. And,

64 A Kind Caution

2. And, in the next Place, your *B*
ness and *Ingratitude* is as great as y
Danger: For 'tis a most senseless Thing
despise that *Almighty Being* which you
other times adore. Is it not a ridicul
Folly to fall on your Knees to God
Hour, and to blaspheme Him the ne
One would not think that this could
done by any one that has any *Sense* or
sideration. For it is perfectly horri
to the Reason of Man, that any
should defie the God that made
and in whose Hands his Breath is;
by whom he will be made infinit
happy, or unspeakably miserable, to
Eternity.

3. This is such an *Extremity* of
as can only be match'd in Hell, w
all are desperate, and without Hope
Mercy. The damned Devils, and
Souls of Men in Hell, may be su
fed to rave and blaspheme in their T
ment, because they know that their C
of *Darkness* are everlasting, and can
ver be knocked off. But for the
who swims in the Rivers of God's G
ness, and is visited with fresh Pre
of his Love every Moment; for
Favourite Creature to set his Mout
gainst the Heavens, and to blaspheme
gracious, a patient and bountiful God,
height of Sin which exceeds the Black
of Hell it self.

1624

to Profane Swearers. 65

And all this is done against God, with-
so much as pleasing any one of our Sen-
It is a tasteless and a fruitless Sin. It
brings no Pleasure to the Palate, nor Gain
to the Purse; and it may even puzzle the
Profane Person himself to tell us, for what
he sells his Soul? Indeed, he does not
at all in this Case: he prodigally gives
away his Soul, without Repentance, to the
evil, and parts with a blessed Eternity for
nothing.

5. And it is further to be considered;
that the Tongue of Man is his *Glory*, and
his Speech a sort of Miracle in Na-
ture: and it is given to Man that he
might glorifie God, who gave it to him.
And will you, dare you pervert the Use of
this divine a Gift? Do but consider how
wonderful a thing the Speech of Man is,
which, by the little different Motions of the
Tongue and Lips, does plainly and distinct-
ly pronounce Millions of Words: Now, to
lose such an excellent Faculty, is much
worse than to be wholly deprived of it;
that the Blasphemer is viler than the
Beasts; and the Time may come,
when he shall wish that he had been born
dumb as they; or that his Lips had been
perpetually closed, rather than to have
used them to his own Confusion and
condemnation.

6. And 'tis a very unhappy Circum-
stance of their Sin, that the Returns of
it

it are frequent. Though it is of so horrible a Nature, and of such infinite Guilt, yet it may be repeated many times in a Minute; yea, we find some multiplying their Oaths in the same Breath. In many other gross Sins it cannot be so: If a Man be overcome with Drink, there must be a considerable Space of Time ere he can be so again; or if he be given up to prophane the *Sacred Day of our Lord*, he cannot do it every Day. But the *Prophane Swearer* is ready for another Oath almost before the Sound of the first is out of our Ears. Yea, some double and treble them in one Sentence, even so as to confound the Sense of what they say by a horrible din of Blasphemy. And what a vast heap of these heinous Sins lie at every common Swearer's Door! 'Twould be apt to sink him almost in despair, if he could see the whole Sum of them. And Oh! what a *seared and sear'd Conscience* has he, that feels not this mountainous Weight.

7. Indeed, This outrageous Treatment of God's Holy Name seems to be one of the utmost Efforts of the Malice of Man against him. His *Being* is above their reach, and his *Happiness* is unchangeable, and cannot be molested. But his *Name* may be prophaned or glorified by Men. Ah! with what Spite and Rancour do these prophane People treat it! And therefore

to Propbane Swearers. 67

just is that terrible Threat, (*Deut. xxviii.*
36.) *If thou shalt not fear this Glorious and*
Fearful Name, THE LORD THY GOD,
He will make thy Plagues wonderful.

8. For, hereby you harden *Infidels*
against the *Christian Religion*. It cannot
be expected that they should honour *your*
God, when you your selves despise him ;
nor that any should embrace *your Religion*,
when you your selves trample it under
your Feet. Yea, (with Grief, and Shame,
and Horror be it spoken,) 'tis by rea-
son of such *scandalous Impieties* as these,
that our Holy Religion (the best and
truest in it self) is become contemptible
amongst the *Heathen*, and that the bles-
sed Name of the Lord Jesus Christ, and
his Doctrine, are despised. But *wo unto*
them by whom these Offences come ; such as
never heard the Name of Christ, will fare
worse in the last Judgment, than such as
know it, and blaspheme it.

Yea, God himself testifies, that *his Name*
is great among the *Heathen*, (*Mal. i. 11.*)
and we find a *Heathen Emperour* making a
decree, That *whosoever spake any thing a-*
gainst Almighty God, should be cut in pieces,
and his House made a Dunghil, *Dan. iii. 29.*
and it was the first Maxim of a *Heathen*
Philosopher, That the highest Veneration be
always paid to God. Which is indeed the
Rule of all Mankind ; and to think or act
otherwise, is to confound the very Order
of

of Nature. And therefore we seldom find any mention of the *Name of God* in the *Holy Scriptures*, without some other word joined with it, to strike our Minds with Reverence: As, the *Holy Name*, the *Blessed Name*, the *Glorious Name*, the *Great and Terrible Name*. And the *Jews* and *Turks* have always treated it with profound Veneration. So that it must be an inhumane senselessness, and a diabolical Fury, to contradict all natural and revealed Religion, and all the sober Sentiments of Mankind, by polluting and prophaning it.

10. And therefore, how light and disproportionable is that small Punishment which our *Legislators* have laid upon this horrible Crime! And how highly Praiseworthy is the Zeal of those worthy Persons who have engaged themselves in Societies for the Suppressing of it, with our other crying Enormities, by the Execution of the Laws, and have been successful therein. The Scandalizing of a *Noble Man*, yea, or the Defaming of a *Man of Business and Trade*, is usually punished with the Forfeiture of *Hundred Pounds*: But the *Great and Terrible Name* is blasphemed, and People cry out of hard Usage when they pay but a few *Shillings*, and suffer but too little Shame for the monstrous Offence. But this is Clamour without Reason; and happy

to Profane Swearers. 69

they be, who, by this light Infliction, are brought to a timely Sense of their Sin and Folly, and so elcape everlasting Punishment, in those unquenchable Flames, where the Blasphemer may be supposed to cry out of his parch'd Tongue, and say, *It is justly tormented in these Flames.*

11. Upon the whole, how is every Lover of God, of Man, and of the Publick Good, bound in Conscience to oppose this vile and horrible Sin! to reprove it, to shame it, and in all fit Circumstances to inform the Magistrate of it, and to do their utmost to root it from Humane Society. For it breaks the bounds of all that is Sacred, Holy, or Decent; and it is a most high Offence against God, and an Affront to those that bear the Name of Christ, who by solemn Vows obliged to resent and oppose it.

12. For where this direful Sin prevails, how does it render that Place a sort of Hell upon Earth. God is greatly honoured in the Regions above. His Angels bless Him perpetually, and the Saints give praise, love, admire, and adore Him. Yea, the Birds seem, in their Way, singing forth the Praises of their Creator: and the inanimate Creatures observe the Laws of their Creation. But wicked Men and damned Devils blaspheme the Name of the most High God, and do Him dishonour. But let me entreat all Persons

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